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TRUSTEES OF THE SCHOLARSHIP FUND

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Thirteenth Meeting of the Latin Club

CHANGE OF PLACE

The thirteenth regular meeting of The New York Latin Club is called for Saturday, December 3, at 12 M, in the Hotel St Denis, corner of Broadway and Eleventh Street, New York. Professor John C Rolfe of the University of Pennsylvania, will address the club. The subject will be announced later. All persons who are interested, whether teachers of Latin or not, are cordially invited to be present. The plan is to serve luncheon at 12 M, promptly, so that there shall be no delay. The address will follow the luncheon, and adjournment will occur about 2 P M, *thus leaving the afternoon still unbroken, for those who attend.* Please send a postal card at once to the Sec'y, Mr A L Hodges, 309 W 101 st, N Y, if you intend to be present, so that we may inform Mr Taylor, the proprietor of the hotel, how many to expect. *Please attend to this at once.*

The subject of Professor Rolfe's address will be "Extracts from a Teacher's Notebook".

The price of the luncheon will be 75 cents to members, \$1.00 to others. A ticket entitling a member to the three luncheons of the year can be secured of the Secretary in advance for \$2.00.

Out-of-town teachers may find it convenient to be in the city on the day announced.

Information as to the conditions of membership in The Latin Club can be had at this meeting, or by referring to Nos 3 and 10 of THE LATIN LEAFLET, or by addressing the Secretary

H H BICE, *President*

A L HODGES, *Secretary*

The Magical Papyri, a Source for Our Knowledge of Ancient Life

IN III PARTS—PART II

Who, then, were the authors? As I said before, it is customary to seek them in Alexandria, and among the Gnostics. Dieterich has even gone so far as to call the papyri the "Vulgata" of the Gnosis. But the reasons for this assertion have always seemed to me more specious than convincing. We find certainly in these books a mixture of the most heterogeneous things: in one and the same breath they invoke Typhon, Osiris, Jesus, Abraham, Adonai, Apollo, Ménê, not to mention the numerous names of almost cabalistic angels and demons of lower orders, with their unintelligible appellations. And it is also true that this seething mixture of beliefs forms one of the charges made against the Gnostics by their contemporaries, the Fathers of the Church. But any one who reads, say Hippolytus's *Refutatio Hæresium*, must see that, after all, the Christian element is the predominant note in the Gnostic speculations. No matter how far removed their doctrines may be from the teaching of the true Church, still, one can, and must, call them Christian. On the other hand, Christ plays but an unimportant part in the papyrus books, compared with their other ingredients. I should say that the general impression left in the mind of the reader of the papyri is that of three component elements, the Jewish, the Egyptian, and the Greek. That the Jewish element is, relatively, more fully represented than the other two, does not justify any conclusion; for the Jewish monotheism did not allow of a division into good and evil forces, and so we have, after all, only the same monotonous Iao-Sabaoth-Adonai litany, upon which our writers ring all possible changes. Certainly, the man who conjured ghosts by the seal which Solomon put upon the lips of the prophet Jeremiah, cannot have been any too well acquainted with Hebrew history. At any rate, he cannot have been a Jew. If